

American Missionary.

VOL. XI.

JULY, 1867.

No. 7.

AMERICAN MISSIONARY ASSOCIATION.

ANNIVERSARY AT BOSTON.

An anniversary meeting was held in the Tremont Temple, Wednesday, May 29, at 11 o'clock, A.M., Rev. E. N. Kirk D.D., President, in the chair. Rev. Dr. Clark read the Scriptures and made the opening prayer. The statement of the Secretary, was, in substance the same as published in our June number.

Addresses were made by the President, Dr. Kirk, Rev. John G. Fee of Kentucky, Rev. Edward Anderson, and Gen. Clinton B. Fisk. We are indebted to the *Congregationalist and Recorder* of Boston for the following excellent Report of the speeches of Dr. Kirk and Gen. Fisk.

REMARKS OF REV. DR. KIRK.

God's plants grow slowly, but the blossom bursts its encasement in a night. We are living in a glorious Spring time. Mercy's blossoms are filling the air with bud and fragrance. Events of the greatest moment have come to pass so rapidly that we are merely excited and bewildered and scarcely prepared to shape our actions to their teaching. Think of this one fact. You think you know it, but not a man nor woman of us has comprehended it in all its dimensions. There is not a human being existing to-day on this continent whom any other man holds as property. There is no slave under the dear old flag. There is not a law that sanctions putting the mother on the auction block.

Auction blocks, whipping posts, blood hounds, negro traders, plantation drivers, have all been shattered by the lightning and carried away in the terrible storm that came down upon a guilty people and swept away blood, slave code, tears of the oppressed and the treasures of the oppressor. Let the heart of the people say it, "Great and marvelous are thy works Lord God Almighty." We must be careful to give scope to the religious sentiment in meeting these events of divine providence. There is another fact. The negro is to-day a voter in Charleston. In Richmond and New Orleans the negro, with his curled hair, thick lips and flat nose is a voter. There is another fact. His recent owner has come to substitute logic and rhetoric and persuasion for the other instruments of affection lately in use. It is a great thing in modern civilization. Think of another fact. His recent owner has given up the idea that he knew all about the negro (some other people know something as well as he). You remember they used to throw in our faces perpetually, "Let us alone! you don't understand the nigger," while he has developed just as we said he would.

I made a speech in the Old South Church three years ago, in which I predicted just what 1867 is showing us. His owner has begun to concede it. Considerations of vast moment urge us to action. There are claims of justice. We brought the black man to a Christian nation to tantalize him by visions of a civilization within whose pale he could never come, of a patriotic sentiment whose inspiration he and his children must never let actuate their breasts, by visions of domestic life whose

bliss and security he can never feel, of manhood to which he and his children must never aspire. Oh! the deep and damning injustice of it; oh! the unmanly meanness of it! Let the nation get sick at heart when it looks back, and let us feel that there are claims of justice in this case. Yesterday we knew nothing but the cruelty and crime and could not render him justice. To-day we can. Up Christian people and pay the debt. Manfully, generously and quickly. Prudence urges us to action. 4,000,000 people are suddenly armed with the ballot. The public must educate them. See to it that they are taught. Fairness calls us to action. We have given him the ballot. It is a mistake without the spelling book and the Bible. If he is not educated the negro sinks lower by his elevation. Once he was worth as much as a horse, and consequently somebody took care of him. Now nobody takes care of him. The negro—the improvident negro in America must sink. See to it that it be not your fault if he does.

Honor to the Southern people requires us to care for the negro. They didn't want him to be free; they said he would be a burden, and he will be if that is all you do for him. If you simply exult in emancipation you take a superficial view of your responsibilities. We owe it to the country to give them a Christian education—full of Christ and him crucified, shedding his blood for their sins. They need a strong religion. Mere morality will not suffice to elevate that race. Did you not, when that passage from Scripture was read, feel gratified at hearing, "For I was a hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, I was in prison and ye came unto me?"

We must educate them. They cannot educate themselves. None can do it so thoroughly as you can do it. For six years the whole educational machinery of the South has been unemployed. There are no teachers there. They must have Yankee teachers. There is a vast work to be done and done speedily. Thank God you are living to do it. There are one million of these people under 15 years of age remaining to be educated. The highest calculation I have seen represents 150,000 of them in the schools, leaving 850,000 beyond the pale of all that we are doing. We cannot get spread into the great interior. One word in regard to encouragement. The eagerness of this people to learn is one of the wonders of the age. Some said it was a spasm. If so it has lasted a good while. Their eagerness to learn is not diminished by difficulties nor by familiarity with knowledge. He must stop somewhere or he will outstrip us all. He cannot go on with this enthusiasm to the higher departments of learning, for we have never seen such eager scholars. The black man has developed splendidly. I exult in it. His enemies have been anticipating triumph in defeat. They have been expecting to see another Jamaica in the U. S. They forget that Jamaica is controlled by the British aristocracy that took Gov. Eyre out of the hands of justice. They also forgot that the Carolinas are governed by the American people, not by the British aristocracy. They misunderstood the black man always. They said he was lazy, averse to domestic ties, improvident and stupid. So is the white man. If you want specimens I will bring them to you. They said "he will rush to ruin as soon as he leaves his master—his kind and tender master." Within two years we have passed through such changes as it required forty years to bring about with the chosen people of Israel. He is an industrious man. Do you think they cultivated Jefferson Davis's farm with any less care than he did? He is thrifty. Have you read the account of the Savings Bank for colored men? He is competent to take part in the government. Have you read the account of the Richmond Convention?

People looked on with amazement. They wondered at their dignity, at the manhood they exhibited, and their evident appreciation of their responsibilities.

Our encouragement comes from several sources. One is that the black man is just as God made him. He is capable of every inspiration and aspiration that ennobles the white man. He is peculiarly susceptible to certain ennobling influences. There will probably be in fifty years a larger proportion of distinguished black men than white men in this nation. Their enemies admit their capabilities when their white skin turns to an ashen color at the thought that the negro was coming to sweep the whole industry of the country out of their hands.

In fifty years the negro race will have artists, poets and merchants in the first rank. Everybody likes to prophesy once in his life, and that is mine. Their manners will be a model to us. Then again, God's mercy never recognized the slave codes of the South. God never took a South side view of that subject. God's mercy gives us hope. He loves them. He loves this country, but we must do right, for he does not like wrong doing. He loves this country and the human race, and gave his Son for it. A healthier pulse will hereafter beat in the entire body of humanity, since God's medicine has removed the cancerous tumor. We have encouragement in the Christian zeal of God's people. That has made the difference between Jamaica and American emancipation. Within ten years the question may be settled what the position and influence of the African element in American civilization shall be. God guide it, instruct it, bless it, and accept it.

SPEECH OF GEN. CLINTON B. FISK.

A few years ago, I chanced to be in one of the chief cities of the Southern states, on the Fourth of July, and the flag of the country was floating from the Court House, (it was before they learned to hate the flag so much,) and I saw in the market place of that city a strange spectacle. Tied to the whipping post was a man receiving thirty-nine lashes; and for what? Because he had taught a class of six boys to read the Testament. He had taken these colored children and taught them to read. He had transgressed the law of the city, and was receiving punishment therefor. The constable laid the lash on with a real good relish. The last time I visited that city I saw eight hundred boys and girls marshalled by one of the teachers or missionaries of this Association, marching under that same old flag singing, "My country 'tis of thee." A great change had come over the spirit of their dream. The same constable stood by my side who did the whipping, and the Mayor of the city who ordered the whipping, took off his hat and joined with these children in giving three cheers for the old flag.

It has been my privilege to be among these colored people very much. I was fortunate in being selected as one of the officers to organize the Freedmens' Bureau in the South. In the district under my charge, was the state of Kentucky, and I am very grateful to God that I so administered the Freedmens' Bureau in Kentucky, as to meet almost the unqualified disapprobation of Kentucky. You who live in the city of Boston, know but little what the duty of administering the Bureau was. It was about all there was of law, order and society in the South. In the five states in which I had jurisdiction there was no law. Society was in a state of chaos, and there was no industry. The war had just ended. Lee had given up his sword at Appotomax Court House, the boys in blue had marched homeward, and been welcomed and cheered in the streets of your great cities, you had strewn your flowers in the path, and you all felt gay when Johnny came marching home. Not so in the South, in the great army of the rebellion. They went home to ruined cities, desolated lands, and to poverty. Where once spread their beauti-

ful plantations, where bloomed the cotton and tasselled the corn, there was nothing but the silent chimney-stack to mark the place of their once beautiful prosperity. Blacks and whites crowded the towns—doing nothing, waiting for the government to tell them what to do. It was a great work to take sixty-five thousand people and feed them, to organize industry, rebuild fences, secure the seeds and implements of industry to aid them in beating their swords into ploughshares. The most efficient aid I received was from the teachers of this Association; and, from beyond the mountains and territories and lakes and great rivers of the country, from my own home, I have come to this platform to-day, to speak the best word I can for them. Being no orator as these Brutuses are, not schooled in eloquence or rhetoric, I come to you with a few simple facts testifying to that which I have seen and part of which I was. I can't tell you how eager these colored people are to learn—how they are hungry and thirsty for knowledge, how marvelously they have progressed in their educational efforts. You must come among them to see it. I have with me a little package of letters which I took from the mail, received just as I was leaving home, all written by colored children and by colored men and women from the schools of Tennessee, and as I am going to make a short speech I will mix in these letters at the same time. One letter is from a slave I knew very well. I carried him off to liberty and unlocked the shackles from him. He says:

NASHVILLE, Tenn., May 1, 1867.

Dear friend, Gen. Fisk:

We received your kind letter, and we were glad to hear from you. We have had a nice time in school. Our good teacher is kind and good to us. Mr. John Ogden is our Gen. in school. He takes a great pride in looking in the chapel any morning at us. We have a good God above us at all times. Also good friends below to teach us right from wrong, and if I had had the same time in 1840 that I have at this time I would have been of some account at this time. In the year 1864, Gen. Harding had me sent off with the rebels just because I told him that I wanted to be free. He told Gen. Hood to take me as far as wind and water, but Gen. Thomas and the blue coats were too fast for him, therefore he did not succeed in his undertaking. Now he wants to lock arms with me and go into the saloon, but I can't see it. In the year 1840, I remember the time a young boy of colored parents was ten years old, and was taken and sold to dress his children. I wonder what he does for pocket change at this time. "Well," said he, "if I buy a large tract of land I can sell a boy or a negro girl; the negro was made to sell and to be a slave for me and my children." but I say thanks be to God and to our earthly friends, that the selling of the poor race is all done away with here. Not long ago at the State house, a rebel said a negro had as much right with the ballot box as a monkey had with a razor; but thanks be to God and to our earthly friends we have got the ballot box and the razor too from the rebels, and we will give all the rebels a nice shave as soon as the water is warm.

Your true friend,

HENRY WATKINS.

This letter is written by a girl. She speaks of the pleasure it gave her to write it, and says:

"When I was eight years old I remember that I could not go to church to hear the gospel preached without going and asking my master, now I can go to school and to church to hear the gospel preached too, without asking any one but my mother. Many a time I have looked up in mother's face and seen the tears dropping from her eyes, and I would ask her what is the matter and she would say, 'Master has bought a farm to send us all to.' But before he got ready the handcuff was unlocked and the chain thrown away. And I thank God for it. Although I did not know my letters, but I knew the Lord's prayer and I did not fail to say it every night. Now I know my letters and I know the Lord's Commandments and I will try to keep them. If I live I will be a teacher and teach the word of God through the world. We are trying to do work that we never did before.

But you did not tell us whether you would be here in June or not. We want you to come. It has been so long since we have seen you that it seems almost two years.

Little Benny Bilboe, of whom you spoke in your last letter, has no mother, his

mother died in 1863. He is now five years old, and he made a speech two weeks ago, which I will write in this letter :

"Pray look at me,
Why don't you see
How tall and strong I am ;
I stamp my foot
And shake my fist
Just like a great big man.

"I clap and sing
Like anything,
And when I grow some bigger
I'll read and spell
So very well
You'll never call me nigger."

Here is another who writes me politically. I will read a sentence or two. He is grateful for his letter, and goes on to tell how hard it is to get an education. He is seventeen years old. He says he shall endeavor to go to school as long as he possibly can, and goes on to say he shall vote for Brownlow if he votes at all. He votes for a man who likes to express his emotions.

He speaks of another candidate for Governor, and says he is making great promises, "but you know that Mr. Andrew Johnson promised to be our Moses, and failed to do so." Yes, my friends, Andrew Johnson did promise to be their Moses. What a grand spectacle it was. I never saw such a sight before. Standing upon those marble steps in October, 1864, with ten thousand black faces looking him in the eye, he said, "I will give liberty to every man in Tennessee, white or black." Oh, you should have heard the shout that went up from ten thousand voices for him. Looking at Andrew Johnson then, and at Andrew Johnson as he stood upon the steps of the White House on the 22d of Feb., 1866, what a fall was there my countrymen! He fell from the steps of the Nashville Capitol to the steps of the White House. I can see him standing there with his illustrious Prime Minister by his side, looking up to those steps in Nashville, and saying :

"Could we but climb where Moses stood!"

(Immense and long continued applause.)

Here is another one written in nearly the same spirit, on which appears the face of Abraham Lincoln. How different this man from that! He who spoke liberty indeed to four millions of slaves, and forged their broken fetters into thunderbolts of war. Let us honor his memory ever. This young man goes on in the same spirit. He tells a little of his slave life. Now he has been to school eighteen months, is in the first part of arithmetic, studying geography, knows something about grammar, etc. He says: "I want to be a smart man and a Christian, (he is fourteen years old) so I can do good in the world. The white folks used to tell me the Northern people would take me to Cuba, and feed me on cotton seed. They said the Lord made us their slaves."

So they write about liberty and education and religion. Here I have a strange letter that I cannot read. I have not been educated up to the point. It is in short hand, and I shall have to ask one of these gentlemen to read it for me.

(The letter was handed down to the reporter's desk and read as follows :

"Dear sir: I wrote to you a few days ago, and as it was your request for some of us to write to you again, and as I have been taking lessons in phonography of Mrs. Burns, I thought I would write to you in phonography. I was very glad to hear that you would be down and see us soon. I think the colored people are progressing very fast. There is quite an excitement about the election. It is quite a change, you know, for the colored people to have anything to do with the elections. My father bought himself ten years ago for a thousand dollars, and my mother for eight hundred, so that I have but little recollection of being in slavery. I have been going to school for several years.

Yours cordially.

These letters are speeches in themselves. These people are stretching out their hands and asking for teachers, for the spelling book, for the Bible to be sent them. I hear it stated that the funds of this institution are languishing; that the treasurer is a little in doubt as how he is to pay his drafts in the future. If my friend, Dr. Kirk, would only give me license to exhort you a little, I would tell you don't let this institution languish; I would speak to these people to-day and tell them to go forward; not to let a school house door be shut any where, but advance their institutions all over the country. I know it is harder times than it used to be, and therefore the greater luxury of giving when it comes to the point of sacrifice. Give as you gave in the war and all will be safe. How we did give our fathers, husbands, sons, to fight for liberty and justice. How many instances of sacrifices I saw the like of which you people in New England never saw.

I remember one old lady in Illinois, how she gave all she had to the cause of the nation. When the call for troops came in 1861, when Massachusetts blood had made red the pavements of Baltimore, when everybody in the West rose to go, on the banks of the Mississippi there lived an old widow woman. Her husband was in his grave. She had but one child in the world, a noble boy, sixteen years of age. She took him from the plow and furrow and said to him, "you must go and fight for your country. This great river that flows by our farm must wash the shores of but one country on its pilgrimage to the sea." The boy marched off to battle. He went with me through many a weary march, and bloody fight and skirmish. He was a Christian boy, reared in the Sunday school, and he always carried his Bible with him. In one of our engagements he was wounded and the surgeon told him he would die. Charley said he would like to see his mother, but he hadn't money enough to send for her. The soldier boys of my escort, and generous souls they were, gathered around him, and made up a purse and sent way out in the state of Illinois, for his mother to come and see him. I remember when she presented herself at my headquarters, cheerful and happy, with a Bible and Methodist hymn-book in her satchel. I took her to the hospital. She took his hand, cheerfully thanking God that she saw him alive, and there she sat, day after day, watching all the child she had in the world, watching for him to die. As I passed through that hospital one morning, looking at the cot of Charley, I saw the death damp on his brow; his eye was dim, his pulse was getting slow. I took him by the hand and said, "how is it this morning?" and said he, "I feel that I am going to the front," and his eye brightened. His mother stood by him singing:

"Jesus can make a dying bed
Feel soft as downy pillows are,
Still on his breast I'll lay my head
And breathe my life out sweetly there."

She gave up her boy as cheerfully as you would give a dollar. We buried him in the swamp. She went to his funeral and thanked God she had a son to give to the nation.

Such graves are scattered all over our country. They appeal to us to-day that we shall not let this government of the people, for the people, and by the people, perish from the earth.

"On fame's eternal camping ground
Their silent tents are spread,
And glory guards with solemn round
The bivouacs of the dead."

Give as that woman gave to the country, and this institution shall not suffer. We put men into colleges to learn the Chinese language, to go across the ocean to proclaim Christ. My brethren, here are four million of people that speak our lan-

guage. They say, "Jesus, Master," in the same words that we say it, and they ask us for the bread of life. As you value liberty, and love your country, and hope for Heaven, let not this institution languish; and I beseech these ministers, go home to your people with this story, and tell them to cast their gifts liberally into this treasury of the Lord. I belong to another denomination. We are doing all we can, but we have not one-tenth part of the teachers that we ought to have in the field; every church in the country should be doing all it can. Let us remember the debt of gratitude we owe to these people.

"Before the Judge of all the earth
Men hold an equal right of birth,
An equal dust of death:
O, Freedom open thou a grave
Where every king, where every slave,
Shall cast his crown or chain
Till only man remain.
Create thou then a state,
Sublimely just, supremely great,
Where man shall never place a ban
On any right of man."

At the conclusion of Gen. Fisk's speech, Rev. Dr. Holbrook read the following resolutions which were passed unanimously, and the meeting closed singing the Doxology.

Resolved, That owing to the depressed condition of the financial affairs of the country, the Association finds its receipts diminished to an extent that threatens not merely present embarrassment of the work already begun, but foreshadows, unless relieved, a serious curtailment in its efforts.

Resolved, That the Association throws itself confidently upon the sympathy of all who love Christ and his poor; upon the effective assistance of the wealthy, and the self-sacrificing contributions of the less favored in fortune; upon the educated, who can realize the value of the blessings they enjoy, and the uneducated, who feel their deprivation; upon those who have the privileges of education in our seminaries and colleges, Sabbath and common schools, and upon all who love our common country and the kingdom of our Lord Jesus Christ.

Mr. Anderson's speech is promised in the next number of the Cong. and Recorder.

A CONTRAST.

OUR COLORED SCHOOLS IN VIRGINIA.

1866.

From the leading editorial in the Norfolk *Virginian* of July 2, 1866.

They are Gone or Going.

The only joy of our existence in Norfolk has deserted us. The negro "school-marms" are either gone, going, or to go, and we don't much care which, whereto, or how—whether it be to the more frigid regions of the northern zone, or to a still more torrid climate; indeed we may say that we care very little what land they are borne to, so not again to "our'n," even though it be that bourne whence no traveller returns. Our grief at their departure

1867.

From the Norfolk Journal, June 1.

COLORED SCHOOLS OF THE CITY OF NORFOLK.

By the invitation of Major Remington we visited, yesterday, the school for colored children on Fenchurch St., in company with some of our prominent citizens. We cannot express our satisfaction with the visit more fully than by saying that we were literally astonished at the display of intelligence by the pupils. Abstruse questions in arithmetic were promptly answered, difficult problems solved, the reading beautifully rhetorical, and the singing charming. A system of quiet, healthy

is, however, lightened somewhat by the recollection of the fact that we will get rid of an abominable nuisance. * * *

Our only fear is that their departure will not be eternal, and like other birds of prey they may return to us in season, and again take shelter, with their brood of black-birds, under the protecting wings of that all-gobbling, and foulest of old fowls, the well known buzzard yclept Freedmen's Bureau.

In all seriousness, however, we congratulate our citizens upon a "good riddance of bad baggage" in the reported departure of these impudent missionaries. Of all the insults to which the Southern people have been subjected, this was the heaviest to bear. It was the refinement of torture. It did not draw our flesh off the bones as with hot pincers; nor did it stretch our muscles on the rack, and fill our whole physical system with aches and pinches; but it was the more refined torture of an insult to our pride of manhood and our feelings; it was heaping coals upon our mental anguish—to have sent among us a lot of ignorant, narrow-minded, bigoted fanatics, ostensibly for the purpose of propagating the gospel among the heathen, and teaching our little negroes and big negroes, and all kinds of negroes to read the Bible and show them the road to salvation, just as if we were Feejee Islanders and worshippers of the African Fetish gods, snakes, toads and terrapins; but whose real object was to disorganize and demoralize still more our peasantry and laboring population. * *

* And the people of Norfolk have submitted to all of this—to this terrible indignity, without even a murmur. Was ever such respect shown for women, for order, for peace, for obligations imposed by the adverse fortunes of war? Would any other people—would the citizens of any of the Northern States—have allowed themselves to be so foully insulted?

We hail with satisfaction the departure of these female disorganizers, and trust no favoring gale will ever return them to our shores, and that their *bureau* and other furniture may soon follow in their wake.

gymnastics was combined with the intellectual culture of the pupils. The ladies who teach in this school were courteous and kind, and took great pleasure in exhibiting the various faculties of their scholars. Their exertions must necessarily advance the colored boys and girls among us to a high order of talent, and *more encouragement must be given by our Councils to our public schools, to prevent our white children from being outstripped in the race for intelligence by their sable competitors.*

(Then follow some suggestions relative to the "white schools," after which the editor says:)

"We urge our citizens to acquaint themselves with the system adopted by Mr. Percy's schools,* and urge on them the propriety of looking in occasionally—daily—at the several establishments under his charge, and seeing what otherwise would be discredited if told by others.

"To tell the plain truth, many people wish to see what these schools have done, but fear public opinion. They believe that a smart set of boys and girls are being educated by a smart set of people, all which is as true as Holy Writ. But it goes against the grain to see and acknowledge the fact. To some it would be a bitter pill. Not so to us; and when we dropped in on yesterday, we did it regardless of the world's fear—Public Opinion. We shall renew our visits and make up parties of acknowledged judgment and standing, to go in with us, and encourage, not only the societies, but the ladies representing those societies, by showing our appreciation of their labors, and lauding them wherever merit is visible. It is only within a few weeks that attention has been drawn to the proficiency of the colored scholars and the splendid system and discipline exercised by the ladies governing them; but we flatter ourselves with the hope that we have drawn attention to a grand system of education, well carried out, which must result in full success, and will redound greatly to the honor of the ladies of Mr. Percys's staff, as well as to himself as their energetic friend and agent."

*Schools of the American Missionary Association.

Jamaica Mission.*Letter from Rev. C. B. Venning.**Some Improvement. Danger from Class Feeling.*

CHESTERFIELD, May 3, 1897.

You will be pleased to learn that the signs of the times are not quite so dark and forbidding as they have been for two or three years past. We have been passing through a terrible crisis which is to bring forth we hope, a more prosperous state of things. The dangers, however, which still threaten us are great. Socially and politically, none is more imminent for mischief than the strong class feeling which found vent in the lamentable occurrences of St. Thomas the East, but did not exhaust itself, I fear. There is doubtless still a deep seated rancour among those who fear not God—portentious, as some think, of evil times to come. I do not share in these fears however. Looking at second causes (which originate with the first great cause) we have now a government administered with much firmness, but at the same time with a conciliatory spirit. Class prejudices, party spirit and local interests have no place now in the politics of the country, and we have some reason to hope that old animosities will die out, especially if the tide of prosperity once sets in.

The increased attendance on the outward ordinances of religion, which is pretty general, is cheering the hearts of the servants of God and the friends of the people; for although we see not as yet much evidence of a deeply spiritual work, the indications are good, and I think it will be found that the great mass of the people in all the different religious bodies, are manifesting increasing confidence and good will towards those in authority, and those who are over them in the Lord.

But the shocking degradation of character in our people, and the want of intelligence and depth in their religion

give us sore uneasiness and distress, for when we have seemingly effected good among them, we can never feel satisfied that it is founded on principle, or so rooted in the love of God that it will stand. The exceptions to this would perhaps prove on trial, more in number than I had anticipated. These things, with the increasing unwillingness in the churches to contribute to the support of the gospel and to educate their children excite anxious fears concerning the future. But the good word just comes to mind, "Is any thing too hard for the Lord?" If I cannot be sure that this people is to have a prosperous future, yet I know that God reigns, and He can make a people to his praise who were not a people.

SIAM MISSION.*Brightening Prospects.*

Rev. D. B. Bradley writes concerning our own and other missions in Siam.

"Some of our native church members appear to be a good deal revived, and are holding daily prayer meetings every evening by themselves, without any lead or direction from us. One young man among our Siamese compositors is quite serious, and thinks he loves Jesus. Our brethren of the Presb. Mission have received to their church some five or six persons since the year came in, who were connected with their school, and their native church is still in a revived state. The prospects of positive success in our missionary work among the Siamese is manifestly brightening. Bro. McFarland at Petchaburee, reports very encouragingly of his work.

QUERY.—I pray for forgiveness—for holiness—but how often from the heart do I pray, "*Lord, make me more benevolent, more liberal*"?

American Missionary.

NEW-YORK, JULY, 1867.

SPECIAL NOTICES.

The notices given under this head in the *American Missionary*, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

BOSTON ANNIVERSARY.—Our readers will be interested in reading the report of our large and enthusiastic meeting at Boston, and the speeches of our President, Dr. Kirk, and Gen. Fisk. We are sorry that we have no report of the excellent speeches of Rev. J. G. Fee and Rev. Edward Anderson.

HELP THROUGH PRAYER.

A friend writing to us from England in relation to ways for raising the funds necessary for our great work, says: "Let me suggest that with those of us who cannot use a direct personal influence, there should be a resort to that indirect, but powerful influence that prayer exerts. There is much inducement hereto, in the consideration that what is gained by prayer is *sanctified* by prayer, and is twice blessed."

We take pleasure in giving circulation to a suggestion so fully in accordance with our own feelings, and apparently so necessary at the present time. The financial embarrassments of the country still continue, and benevolent causes are among the first to suffer. A glance at our acknowledgments will show that our receipts for current purposes are scarcely half as large as they should be for the extent of our work, to save it from great embarrassment. This will sadden many of our readers, and, we doubt not, prompt them to earnest prayer that this work of God, so needful for the Freedmen, so beneficial to

the country, so in accordance with the precepts and example of Christ, may not languish, or be embarrassed, for want of means.

CONGREGATIONAL CHURCH, CHARLESTON, SO. CAROLINA.—We regret to learn that the health of the Rev. Mr. Merritt, our missionary to this (colored) church, is so much impaired that he feels constrained to leave his post, at least for a season. Another minister is needed to supply the place.

We append a letter just received from a gentleman of distinction, now travelling through the South.

He writes from Charleston:

"I have visited the Congregational churches. There are two—one in charge of Mr. Merritt, now unwell and absent at Florida. The other under the pastorate of Rev. Mr. Adams. * * * His congregation have erected a pleasant chapel on the ground which is also marked by the ruins of the old circular church. (Cong.) From what I saw of this small, but *eminently respectable* congregation, I was satisfied that their tastes were peculiarly southern. Three seats at the very back of the room were occupied by colored people who are not allowed to sit in the body of the house. Indeed I am told that the basement of the chapel, when finished, will be assigned to the colored portion of the congregation for them to hold service in. This may be "eminently respectable" but it is another method of the whites for the putting of colored people under their feet. The audience room has a fresh and new appearance, and indeed is outwardly a cheerful place. But the congregation is largely composed of the ex-rebel element.

"But I want to commend to you most heartily, the congregation of Mr. Merritt's church, and to urge you to assign to the charge of it a first-rate man. Mr. M. I learn has tendered his resignation and is now in Florida, and the American Missionary Association have agreed to send a successor. Don't send a third-rate man if you can avoid it. The church only

needs a man who shall be an able preacher, and active pastor, to become prominent and useful. The Sunday school prospers, and they anticipate with much pleasure the completion of your new school building, wherein they hope to hold Sabbath services. Upon the character and ability of the minister will depend for a long time to come the success of their enterprise, which if prospered, will mark an important step in the history of *equal rights* Congregational churches South."

VICTORY.

An eminent christian whose business was large and properous, but who watched his own heart, said to a friend, "I found the love of making money gaining upon me. It alarmed me, and I resolved so to give, as to arrest it." He succeeded, by imitating the Savior in giving time and personal activity in doing good, and by manifold and princely benefactions; scattering blessings on every hand, and laying foundations for generations to come.

TEMPERANCE.

CIRCULAR LETTER.

BUREAU OF REFUGEES, FREEDMEN, }
AND ABANDONED LANDS, }
Washington, May 15, 1867. }

I have information from Virginia and South Carolina, that intemperance among the freedmen is on the increase. Already a movement is on foot in this city, having in view a thorough organization so as to enable the colored people to exert all the power possible to prevent the evil in question.

I find that "the Sons of Temperance" in their Grand Divisions, retain the old bigotry, and decline to extend their Order to save men of dark skins from drunkenness, except it be done upon condition that there shall be complete and enforced separation.

I therefore hope that the Officers and Agents of this Bureau, and the agents of

the different benevolent associations working for the elevation of the colored people, will take immediate measures to organize associations of colored people, never excluding the whites, under the name of "The Lincoln Temperance Society." There is great appropriateness in the name, from the well known character of Mr. Lincoln, and the love the freedmen bear him.

Please see to it that Officers or Agents of this Bureau, who may be intemperate men, be immediately reported to this Office.

Very respectfully,

Your obedient servant,

(Signed) O. O. HOWARD,

Major General and Commissioner.

Official Copy respectfully furnished for the information of the Secretary Am. Miss. Assoc.

A. P. KETCHUM,

Bvt. Lieut. Col. & A.A.A.G.

Circulating the Pledge.

Previous to receiving the above circular from Gen. Howard, we had prepared for general use by our teachers and missionaries in the South, a temperance pledge, designed for individual and family use among the colored people. To make it attractive as well as more impressive, it was headed, Lincoln Temperance pledge. This was placed over a vignette, containing a group of men, women and children, white and colored around a table, on which a colored man is signing the pledge. Over the centre of the group hangs the Proclamation of Emancipation, and at one side a likeness of Abraham Lincoln. Around the pledge are the following mottoes, quotations from Scripture.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20, 1. Woe to him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Hab. 2, 15, "The glutton and the drunkard shall come to poverty." Prov. 23, 21. "Add * * to

knowledge temperance, * * and to godliness brotherly kindness." 2 Pet. 1; 5, 6.

"Nor drunkards * * shall inherit the Kingdom of God." 1 Cor. 6; 10.

Hon. Wm. E. Dodge of this city, has given us one hundred dollars in furtherance of this effort, and Gen. Howard will aid in the circulation of this pledge, through the officers of the Bureau.

METHODIST CONFERENCE,

The Freedmen and the A. M. A.

At a recent meeting of the Methodist Gen. Conference a report on the claims of the Freedmen was read, from which we extract the following:

"The slave freed and clothed with the elective franchise is to be educated and made a useful Christian citizen. Here is one of the broadest, grandest and most promising fields for human and Christian labour ever in the Providence of God opened to his church. The M. Church is called upon to bear its part in this noble work and to share the reward of the honor of doing it. Already has the Romish church made provision to enter this field—so rich in promise to her—for ignorance and love of pompous ceremony make a fruitful soil for that church. If therefore Protestants do not carry science and the Gospel among this people, the Romish Church will her superstitions. All of the real friends of Jesus should join hands, and without denominational jealousy seek to cultivate this broad and promising field. So far as practicable, it seems desirable to act through organizations already existing in connection with the Freedman's Bureau. No organization is more effectually evangelical and unsectarian than the American Missionary Association. Besides, this has the confidence of the Bureau. As a condensed expression of our feelings, therefore, we pass the following resolutions:

Resolved, 1. That we are devoutly grateful to God, for national peace, that slaves cannot breathe in the United States, that the Freedman has the rights of a citizen, and we will continue to pray God to guide all branches of the Government so that a

righteous reconstruction of the States may speedily be accomplished.

Resolved, 2. That we commend the American Missionary Association as a tried and faithful organization for the education, scientific and religious, of the freedman and commend it, its branches and agents to our Churches.

Resolved, 3. That we feel called upon by a regard for the welfare of the nation as well as the present and future welfare of the freed people to do all we can for their scientific and religious culture.

PARIS ANTI-SLAVERY CONFERENCE.

Change of Time.

A circular from L. A. Chamerozyow, Sec. B. and F. A. S. Society, states that this Conference has been postponed from the third week of June, to the 26th and 27th of August next.

27 NEW BROAD ST., E. C., LONDON,
5th April, 1867.

DEAR SIR,

The Committees of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY and the SPANISH ABOLITIONIST SOCIETY, (LA SOCIEDAD ABOLICIONISTA ESPANOLA,) have agreed to a suggestion made by the "COMITE FRANCAIS D'EMANCIPATION," to hold in Paris, during the Great International Exhibition, a Conference of the friends of the Anti-Slavery cause.

The Conference will be held on Monday, the 26th, and Tuesday, the 27th of August next, and will probably assemble in the Salle Herz, Rue de la Victoire, Paris, the use of which has been conditionally retained for the occasion.

It is proposed that this Conference should comprise representatives from Brazil, England and the English Colonies, France and the French Colonies, Holland and the Dutch Colonies, Haiti and St. Domingo, the African Republic of Liberia, Portugal, Spain and the Spanish Antilles, Venezuela and the United States of America. Its immediate object is to take cognizance of the actual state of the Anti-Slavery question in these countries, and to consider what further means may be adopted to promote the final abolition of the Slave-trade and Slavery.

It is hoped that representatives from Chili, Peru and Mexico, and Travellers, and Missionaries from Africa may be present.

The Sub-Committees would be glad to receive an intimation of your intention to be present, or to forward any written statement or documents relating to any of the subjects referred to, it being consider-

ed of the utmost importance that as many of those who have been identified with or who are interested in the Anti-Slavery cause, should on this occasion give their co-operation, either personally or by communication.

You are respectfully requested to send an answer as soon as possible, but not later than the 1st of August.*

On behalf of the committees of these Societies,

We have the honor to be,

DEAR SIR,

Yours very truly,

WILLIAM ALLEN,
JOSEPH COOPER,
J. W. MASSIE, D.D. LL.D.,
HENRY STERRY,

Sub-Committee on
behalf of the British
and Foreign Anti-
Slavery Society.

L. A. CHAMEROVZOW, Secretary.

JULIO L. DE VIZCARRONDO, Secretary of the Spanish Abolition Society.

EDOUARD LABOULAYE, Membre de l'Institut; President of the Comité d' Emancipation.

AUGUSTIN COCHIN, Membre de l'Institut;
EUGENE YUNG, of the Journal des Debats;
Honorary Secretaries.

*REPLIES TO BE ADDRESSED AS UNDER:—

PARIS: M. AUGUSTIN COCHIN, 25 Rue St. Guillaume, Faubourg St. Germain.

M. EUGENE YUNG, 52 Rue de Verneuil, Faubourg St. Germain.

MADRID: SENOR J. L. DE VIZCARRONDO, Calle del Soldado, 4, Principal.

LONDON: L. A. CHAMEROVZOW, 27 New Broad Street, E. C.

The programme embraces:

Section the first,—The Slave Trade.

Section the second.—Slavery.

Section the third.—The results of emancipation.

The American Missionary Association

will be represented there by Rev. J.

A. Thome, and Rev. Sella Martin, both

now in England, or on the Continent.

FREEDMEN.

TABLE OF MISSIONARIES AND TEACHERS

AMONG THE FREEDMEN,

For the year commencing Oct. 1, 1866, up to June 1, 1867.

Commissioned at the	Delaware.	Maryland.	Dis. of Columbia.	Virginia.	North Carolina.	South Carolina.	Georgia.	Florida.	Alabama.	Mississippi.	Louisiana.	Texas.	Arkansas.	Tennessee.	Kentucky.	Illinois.	Indiana.	Michigan.	Missouri.	Kansas.	TOTAL.
Central Office.....	1	4	16	61	47	33	59	2	...	...	1	...	...	...	...	...	...	...	...	...	} 242
“ (F. W. B. H. M. Soc.).....	...	...	...	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Cin. Office, A. M. A. ..	...	...	...	...	...	...	16	...	28	...	...	...	...	8	6	...	4	...	...	...	} 139
“ A. M. A. & W. F. A. Com. ....	...	...	...	...	...	...	...	...	...	...	...	...	...	51	26	...	...	...	...	...
Cleveland Office.....	...	...	...	...	...	...	...	11	...	...	...	...	...	...	...	...	...	...	...	...	11
Chicago Office.....	...	...	...	...	...	...	...	10	31	...	20	17	...	...	14	...	1	18	5	...	116
	1	4	16	79	47	33	75	2	49	31	1	20	17	59	32	14	4	1	18	5	508

SUMMARY.

Commissioned at Central Office, by A. M. A.,	} 224	
by F. W. B. Home Miss. Soc.	18	242
Laboring under direction of Western F. A. Com. and A. M. A.,		81
“ “ “ Middle West Dept. “ “		58
“ “ “ Cleveland Branch “ “		11
“ “ “ Western Dept.		116
Total,	508	

Whole No. of Teachers in day schools	443	Whole No. of Scholars	38,719
No. of Scholars in day schools	28,909	Daily average attendance	79½ per cent.
night “	9,810	No. in Sabbath schools	18,010

VIRGINIA.

FORT. MONROE, June 8th, 1867.

A Revival. An Aged Convert.

With my Report I write a line to speak of the revival here. Four weeks since we had our first meeting. That week there were from twenty-five to thirty conversions. For three or four days there were eight or ten a day. The whole church, minister and people, seemed awake, but the work has been quiet. We have had excellent meetings. For two weeks they were held daily, and since then, three evenings a week. The work has reached all classes. Backsliders have been returned, and the vilest sinners are penitent. A great many old men and women are seeking the Savior. One woman who was converted recently must be over eighty years of age. I wish you could see how happy she is. For nearly two weeks we could scarcely teach our school, the children were under such deep feeling. We have the utmost confidence that from fifteen to twenty are truly changed. More than that number have professed to be converted, but do not give the evidence we would like to see. Last Sabbath 94 were baptized, a large proportion of them men. The work seems to be very thorough as far as we can judge. There is less of that *ignorant* teaching and superstition that we found in former years; but still there will be some false teachers as long as this generation lasts. The Bible and its blessed truths are gaining ground, and much good has been done by the faithful labors of Mr. T.

SUSAN H. CLARK.

SLABTOWN, NEAR FORT MONROE, }
May 24, 1867. }

"Showers of Blessings."

You were informed in my last letter that a revival was in progress. God has been very good." "Though the Lord

be high he hath respect unto the lowly" and has sent us showers of blessings.

One week ago last Sabbath evening, an invitation was extended, to all who wished for prayers, to come forward. About forty arose and complied with the request. Meetings are held every night. On Friday, one hundred and thirty were at the mourner's bench. About fifty were hopefully converted during the week, but still many rise for prayers every night, some of our day and S. S. scholars are among the number. We have a school prayer meeting every evening after school, one object of which is to instruct those who are anxious, yet scarcely know what they "must do to be saved."—It is touching to hear young converts pray for their schoolmates, and witness the anxiety of those whose hearts are troubled on account of sin.

Pray for us—dear friends,—that the Spirit may not be grieved, through any act of ours.

"What shall we render to the Lord for his goodness."

M. G. M.

NORTH CAROLINA.

RALEIGH.

*Work for Southern Christians.
Temperance Pledges. Politics.*

We have laid, in one room of our new School house a temporary floor, and had a Sabbath School there. There were thirty-one scholars last Sabbath and four teachers. A rain would have interrupted our session, as the house is doorless, windowless and unshingled, but as we keep one or two workmen constantly on the building, we hope with each new Sunday to find increasing comfort.

The first Sabbath of the month I fulfilled my regular appointment in the country. The colored people there have prepared an arbor of pine boughs for religious services. Fifty had assembled for a Sunday school, when I arrived, under the the teaching of seven of their own color, who were plainly do-

ing what they could. One who could not himself spell c-a-t was teaching less-favored pupils the alphabet. The teachers meet one evening in a week to be taught by a good farmer of the neighborhood who formerly kept school here. When we see how his efforts are appreciated, we cannot help thinking what a harvest might be gathered for God's glory, if the professing Christians of the South would lay aside antiquated prejudices and do with their might the work provided for them.

On May-day our school had a pleasant celebration in the the fields. We had a procession of 80, all wearing a blue ribbon badge and their best holiday dress. Two standards with the letters W. S. (Washington School) formed by blue letters on a white ground, were carried in our van and rear. The owner of an estate in the suburbs gave us a very willing consent to use his woods. The girls formed a circle around their chosen queen, sang songs, and crowned her in the approved fashion. After two hours spent in various amusements, all returned home, expressing the greatest satisfaction. The one thing which seemed to them the great glory of the occasion was the marching. A little five-year old who had marched his three miles as bravely as any, asked almost sorrowfully as the children were dispersing, "Aint we going to march any more?"

Besides speaking to our scholars on the subject of temperance, I have tried to fortify them by securing their signatures to the pledge. It requires real self-denial on the part of some for they have already learned to love the taste of liquor. Its use by the colored people is on the increase and there is no general effort or movement among them to discourage it. We are glad of the circular of the Special Committee of the A. M. A. on the importance of efforts to rescue them from intemperance.

The colored people are now receiving more attention than ever before, and

from some parties not a little flattery. A recent incident shows how fast the blacks and whites will learn to work together for common interests. Rents here have been enormous, and a meeting of renters was called to devise, if possible, some means of relief. A committee of both colors was appointed to issue an address to property owners, which they did in very courteous but pointed terms. Black and white spoke freely of their grievances, the blacks being generously encouraged. somewhat as we used to cheer the Freshmen when they made their debut in our college societies. As one colored man was speaking, in an earnest, but very broken manner, my neighbor in the meeting clapped him heartily, at the same time nudging me with the remark "Never mind; he's got the right ideas," and then to his other neighbor, "That's it; he's got the right ideas." Nobody called out "Nigger."

Political meetings are quite frequent among the colored people, and though there is some complaint of their being drawn from their work, and that they are less earnest in religious meetings than formerly, yet I cannot but think highly of the educating influence of the political discussions in their presence. The next generation may learn from books and papers, the present must receive most of its political knowledge by the ear.

BEAUFORT.

My school through the past month has had a very regular attendance, but has somewhat decreased in numbers. Every available hand is at work hoeing in the cotton fields; whole families leaving school at a time for that purpose. Little children, hardly big enough to "pick up chips," are flinging the heavy grubbing hoe with a will, all through the long, hot days. "Me and de chillun does right smart o' work," said a countryman to me the other day. One large

field of cotton, about a mile out of town, was picked by the children alone. Their mother told me of it, and seemed very proud of her "young uns," as indeed she well may be, for they are smart in school, as well as out.

SOUTH CAROLINA.

From Miss J. A. Van Allen.

CHARLESTON, S. C.

Margaret Grimmell.

A Good Samaritan.

A brown woman, and a character of the Colored people of these times, has been known from childhood by many at this place. She was married at the age of twelve to a slave, herself being free, and by laboring for his master was enabled to support herself, her husband and family, and to command means for the aid of others in want. When she had been married fifteen years she bought her husband for \$1775. She also bought three other persons, giving them their freedom. During the war she did much for our soldiers. About a year before the fall of Charleston, being "up in the country," she paid three dollars (confederate scrip) apiece for breakfast for fifteen of the Union soldiers. Then hiring a room, she purchased cooking utensils on purpose to feed those unable to buy. About six months before the surrender of the city she returned to Charleston. One night her son found five Union officers in the street who wanted to sell their shirts for something to eat. He took them to his mother. She gave them food and they went away and returned presently with five others. They asked her to hide them. She did so, although she knew the danger to which she would be exposed. She said; "I could not help it. I knew I would be put to death if it were known. I attended to them as if they were my babies. I knew I shouldn't be killed. God took care of me." These ten officers were from the

Prison-Pen at the Race-Course, just without the city. They were secreted in her house for months, and no one knew of it except her family and her Lawyer, Henry Schrouder. We saw the house and the small dark space, under the roof, where the men were hid.

She is a very stout woman, at one time weighing 375 lbs, is a member of the A. M. E. Church, has been married twice and is the owner of property—three lots—in Charleston.

One of her sons was a sergeant in the 128th N. Y. regt.

GEORGIA.

ANDERSONVILLE PRISON PURIFIED.

THE WAIL OF THE CAPTIVE, AND THE REBELS' CURSING, SUCCEEDED BY THE SONG OF PRAISE.

How often, in the course of my rambles among missionary scenes in the South, have I longed that friends, far, far away, might see the things that I saw. Never, perhaps, did I long more intensely than last Thursday evening at Andersonville. As I stepped out from night school at half past ten o'clock, and stood with the ladies in the exquisite moonlight, watching the patient, plodding men and women disperse to their homes, how many thoughts crowded my mind.

Did they ever imagine, those rebel officers, who used our poor boys to erect those buildings—buildings put up to enable them to hold 30,000 prisoners in unheard of tortures—did they ever imagine, to what use those buildings were to be applied, and so soon? Did they dream that the wail of the captive would scarcely be hushed, and the last victim laid to sleep his last sleep in those awful witness-bearing trenches, before two angels of mercy should take their abode there, transforming that hell upon earth into a little earthly heaven? Yes Andersonville has been cleansed and sanctified, and thank God, by the purity, the presence, the labor and the love of

woman. Where the rebel soldier's jeer and oath used to be heard, now daily ascends the sweet sound of prayer and praise. For the howl of the hungry hound, eager to chase the perishing Union fugitive, you may now hear the sweet voices of the children blending in song. The jailor has fled, haunted by the memory of his crimes, (for Wirz was not alone in the charge) and two gentle women have taken possession of his dwelling; the persecuted slave has found a shelter in the huts erected by his persecutors, and the Freedman's corn is now growing in the empty stockade.

Perhaps a better idea of the mission work at Andersonville will be obtained through a little extract from a letter written the other day by one of the ladies. She did not suppose, that it would ever appear in print, and for that very reason has written with a pathos and a simplicity which will touch others, I think, as they touched me. Sweet sister, if when this meets your eye you feel inclined to blame the hand that seemingly betrays your confidence, pause and forgive me. It is not you, but the grace given unto you through Jesus Christ, that your sister would make mention of, and we will both join in ascribing to Him all the praise.

"You would scarcely know the place were you to come here now. The trees are heavy with the wealth of foliage, the air resonant with the sweet song of birds and odorous with the breath of flowers. But the stockade with its silent tale of suffering, and the cemetery with its quiet sleepers are still here. Andersonville will ever be to me a memory of suffering, a home of dead heroes, a planting of freedom's seed. I am glad to have been here, glad of the record we shall leave—I only wish it were more glorious with fruit; but one soweth and another reapeth. I am content with sowing and with the evidence of life in the seed. It is germinating; already the mellowed soil is breaking from the struggles of

the embryo which wants light and air. We have but to lay our ear to the earth, to hear the swelling and the struggling of the new life beneath. A few more rains of love, a few more dews of mercy, a few more suns of grace, and the blade will appear: after that, the going on from strength to strength till the harvest time shall come. Oh! it has been good to work here. I thank God for it and the rich experience it has brought!"

Ye who dwell in luxurious houses, who rest on cushioned chairs and elastic mattresses, think of your sisters at Andersonville. Through the severest part of the winter, which has been severe enough even in Georgia, they have lived within rough boards whose cracks let in the cold in every direction, and without a single pane of glass in the window frames, so that to exclude the cold the light must be excluded also. In addition to this, they were threatened by enemies from without, and actually sat up one entire night expecting their dwelling to be burned. Neither privation, nor loneliness, nor threats could drive them from their post, and He who walked with the three children in the fiery furnace has been with them; they sat down under His shadow with great delight, and His banner over them was Love.

J. A. S.

ATLANTA, Ga., May 13, 1867.

A Week of Trial. "Cong. Union Church"

ATLANTA, May 27, 1867.

My heart was made glad to-day at the receipt of a check of \$41.25 purporting to be a contribution of the Sab. School of the Cong'l Society and Church of Great Barrington, Mass., for the *Starving poor* of the South.

I could but acknowledge the hand of God in it. I was entirely destitute of funds for this purpose, and had given the past week \$12 or 15 from my own pocket. Last week, was one of peculiar trial as the aged, sick, and cripple,

have resorted to us, in great numbers. We dare not turn away our ear from the cry of the poor.

Out of your check to-day, I have paid \$1.25 for rent for a very poor household, who were ordered to leave the premises by 4 o'clock, or be thrust out by an officer. There were four in the family.

The old man of 70 was lying on the floor, unable to sit up. The Mother was about 70 years of age and very infirm, and unable to work. The son, their main stay, was partaking of a little corn bread, as I entered, made from meal I had just given his mother. He was unable to walk, having a very lame leg which the doctor was trying to cure.

The daughter of 14 was the only one that could work and she was needed at home to care for the sick. The old people seemed in possession of an Abrahamic faith, and when I put in to their hands the means to pay their rent, a grateful smile lit up their sad faces and they blessed God and his messenger to them.

Mr C. is with us. Yesterday, (Sabbath) for the first time, we gathered (10 of us) around the Communion table of the Sav-
iour as a Congregational "Union Church" which organized last week. It is made up of 7 males and 3 females. The service of Baptism was administered to four by Br. C.

Freedmen's Schools in Georgia.

In a note to the *Macon Telegraph*, Capt. J. G. EBERHART, Superintendent of Education for Georgia, gives the following facts and figures which he takes from his report for the month of March:

Number of schools sustained by freedmen.	51
Number of schools sustained by the Bureau.	13
Number of schools sustained by Northern societies.	82
Total number of schools.	146
White teachers.	109
Colored teachers.	45
Total number of teachers.	154
Total number of pupils.	10,263
Average attendance.	7,431

Pupils in alphabet.	2,111
In reading.	8,152
In geography.	1,422
In arithmetic.	2,085
In writing.	2,380
In grammar.	117

In the 82 schools sustained by the North, there are 7,792 pupils—almost four-fifths of the whole number enrolled.

Of these, there are 1,450 in the schools in Savannah, 1,000 in Augusta, 1,350 in Atlanta, 1,180 in Macon, and 650 in Columbus.

In connection with the day-schools—taught by the same teachers—there are 53 Sunday-schools, with an attendance of 7,159 pupils.

There are in addition to the schools reported by me, perhaps fifty others in the State, with an attendance of 1,200 pupils, making in all 200 schools, and it is fair to presume that there are in Georgia to-day 100,000 colored persons who are in one way and another, learning to read and write.

So far as my knowledge extends, I have been able to observe no abatement in the desire for education, which was so enthusiastically exhibited by the colored people "when freedom came;" and where they enjoy the advantages of competent teaching, they make quite as rapid and substantial progress as any pupils I have ever seen in schools of similar grades.

SCHOOLS FOR THE FREEDMEN NOW IN OPERATION IN THE FIRST SUB-DISTRICT OF VIRGINIA—MAJOR J. H. REMINGTON, U. S. A., SUB-ASSISTANT COMMISSIONER—H. C. PERCY, ESQ., SUPERINTENDENT.

The Journal having initiated in Norfolk the advocacy of educating the freedmen by our own people, with a view to ascertain how far the efforts already made in our midst by Northern societies have been successful, we devoted Friday morning to a tour of observation; and having witnessed examinations in fourteen school rooms in this city, and deeming it unnecessary to go through the entire list in the sub-district, we shall assume that all are similarly conducted, and now purpose to enlighten our readers on a subject, which, prior to this, has been a hidden mystery—a subject of doubt, and much a matter of indifference to our population, viz: the ability of the negro to be educated—his capacity for study—mind for the reception and comprehension of ideas.

That they will hereafter be as regularly sent to school as the Caucasian race, is as true as that the sun shines, and that their powers for acquisition are good, will not admit of skepticism or incredulity. * * *

The impression has gone abroad that

the United States government has undertaken to educate every son and daughter of Ham who evinces a willingness to go to school in the South. We have the highest official authority for stating that the National government furnishes and repairs school houses, and pays rents. Education is paid for in this sub-district by the following societies: American Missionary Association, Protestant Episcopal Freedmens' Commission, American Baptist Home Missionary Friends' Society, Freedmens' Association, Freedmen. * * *

In May, 1863, schools were opened in the colored churches by the American Missionary Society of New York, at which all, or nearly all the colored children of this city commenced the alphabet.

During the two following years, the National Freedmens' Relief Association, and the Boston Educational Society joined the former association; the three societies occupying the entire city, taking, each, one-third of the field. At this time there were not fifty colored children, between six and eighteen years of age, out of school in the city. A few schools were also opened at this time by the Society of Friends and by the Freedmen. * * *

In 1866 these various societies withdrew, assigning their interest to the first occupants—the American Missionary Association—whose schools have since furnished free tuition to all applicants.

There are now thirty schools in and around Norfolk, accommodating 1,300 pupils, sustained by this association, during the current year, at an average cost of \$1,500 per month, a small portion of which is borne by the government.

These schools with several opened last year by the Episcopal Society, constitute the entire educational work among the freed people of this vicinity. * * *

It is the unanimous opinion of the ladies conducting these schools, some of whom have had several years experience in teaching white children, that there is little, if any, difference between the mental capabilities of the two races. * * *

We must borrow the idea and adopt the go-ahead system which is now developing around us and must be a success, because every energy is exerted in its favor, and the fondest hopes of those engaged in the spread of knowledge have been realized.

Once enlightened by education, immortality will be crushed, and the light of christianity will break in on the hitherto unilluminated understandings of the recently emancipated and enfranchised persons of whom we are writing. * * *

Through the courtesy of Major Remington, U. S. A., and Mr. Percy, we were presented to the principals of the most advanced schools of Norfolk, occupying the Bureau building. The Misses Duncan,

Fay and Woolsey here preside over rising genius, where over 200 pupils, many of whom have had the advantages of education from the earliest introduction of these schools in Norfolk—now over four years—were soon brought before our attention. * * *

We noted the great advantages of inductive reasoning, and the superiority of oral instruction (in many cases, particularly with the juniors,) over the information committed from books.

Advancing to the black-board, Miss Woolsey would commence by chalking off some object familiar to all the pupils, inducing questions and provoking others; later using the same symbols as introductory to elementary mathematics. Thence, branching off to the unlettered maps, a series of geographical questions was proposed in which but one mistake was made. Miss Woolsey asked one of the discipuli where Norfolk was located. In the State of Virginia, replied the native. The lady assented to it, and thus gave us information which we have been trying for more than two years to arrive at.

The main hall of the Dispensary Seminary is presided over by Miss Duncan, assisted by Miss Fay.

A class of advanced boys are reading in the Fourth National Reader—not paragraphs from Mother Goose, or Cinderella—but from the "Autocrat of the Breakfast Table" and Tennyson.

First the blackboard. Up steps Robert F., reed in hand, and about two feet square are covered with fractional sums, proofs and explanation of the rules. This chap is about four feet high, and perhaps 12 years of age. * * *

The scene which most attracted our notice, was the first class met as we entered the room. Seven or eight boys formed a line, and after reading admirably the different paragraphs in Holme's "One Hoss Shay," were directed to commence Tennyson's famous "Charge of the Light Brigade," in which a new element was introduced, viz: the selection of an octave of voices, which had been previously drilled for this masterpiece of the Poet Laureate of England.

It was the finest specimen of musical reading we have ever listened to, and exhibited not only high musical power and perfect acquaintance with reading, but an extraordinary degree of patience, zeal and musical talent must have been expended on this wonderful class.

We must not forget that the course here embraces singing, and the entire school, directed by Miss Fay, in the chorus we listened to, reflected the highest credit on that lady and the classes.

Miss Duncan exhibited to us specimens of writing which were highly satisfactory,

and the prize compositions would have been creditable to any one.

Altogether, it is astonishing to know how far ahead this school has been pushed in the course of four years. The same may be said of the others, where only a few months have been passed; and we are disposed to accord the highest admiration for the system of instruction in vogue, and can bear witness to the indefatigable labors of the ladies who have undertaken the work of dispelling the ignorance which, until recently, was identified with the African race in Virginia.

RING OUT THE FREEDOM BELL.

BY FRANCES E. W. HARPER.

The Nashville *Press and Times* publishes the following "poetry by a freed-woman," and says—"It will compare with the effusions of two-thirds of the poets of America. It is equal to anything ever written by W. Gilmore Simms; and the fifth stanza would do no dishonor to any of our authors.

Yes! ring again the freedom bell,
And let its tones be loud and clear,
With glad hosannahs let it swell,
Until they reach the Freedman's ear.

Through pain that wrings her life apart,
And spasms full of deadly strife,
And throes that shake the nation's heart,
The fainting land renews her life.

Where shrieks and groans distract the air,
And sods grow red with crimson rain,
The ramsoned slave shall kneel in prayer,
And bury deep his rusty chain.

Where cheeks grew pale with sick'ning dread
And brows were dark with cruel wrath,
Shall Freedom's banner wide be spread,
And hope and peace attend her path.

White robed and pure her feet shall move,
O'er rifts of ruin deep and wide,
Her hands shall span with lasting love
The chasms rent by hate and pride.

Then ring! aye, ring the freedom bell,
Proclaiming all the nations free,
Let earth with sweet thanksgiving swell,
And heaven catch up the melody.

SNOW FLAKES.

TERRYVILLE, Ct.

Dear Sir:—Enclosed please find thirty dollars (\$30) from Terryville Congregational Sabbath School, (and constitute *Walter Scott, Life Member*), for schools among the Freedmen. This with our former subscription of \$35, I think fairly entitles our school to a monthly letter from a missionary or teacher in the field. God grant that you may have a great

storm of "SNOW FLAKES," and break down the bridges of ignorance which separate the Freedmen from an enlightened Christianity. I will try to do something more for the cause in the course of a month or two, through the Sabbath school.

Nationalist, Mobile, Ala., April 25, 1867.

A TEMPERANCE TALK.

* * * Do we not need to stir ourselves up to new vigilance, in view of the great amount of whiskey drinking and drunkenness that are daily to be seen around us? Facts show that during the past year, notwithstanding the cry of destitution that has gone up from this State, there have been sold for consumption in this city and vicinity more than eight hundred barrels of whiskey. As much of this whiskey is sold for twenty-five cents a drink, the traders in this baneful article have realized more than *two hundred thousand dollars!* Now it is asserted that more than one-half the amount of whiskey sold here is drunk by the colored people. There can be no doubt that a large amount of the hard earnings of the colored people are spent in this way. * * * * *

Benevolent friends at the North are exerting themselves to help the colored people in various ways, but principally to good schools. Much of the money thus raised is given by hard working men and women. * * * As a general rule, those Northern people who contribute money for the benefit of the colored or white people of the South are temperance people. They do not spend their money for whiskey, and therefore they have something to give for every good cause. * * * * *

I know that there is much—very much—money spent at the North for intoxicating drinks, but the persons who spend it are not those who support Freedmen's Aid Societies and other benevolent enterprises. It is a well known fact that Northern liquor-sellers are dead set against what they term the "nigger." * * * You don't find such men as Gen. Howard and Gen. Swayne, or the martyred Lincoln whiskey-drinkers. Men who *feel* that "Liberty and Union are one and inseparable" and who are in true sympathy with Christ, don't draw their inspirations from the wine-cup or the whiskey bottle, while the whiskey

drinker will, sooner or later, show that his radicalism lacks root at least.

Can we hope to see Alabama reconstructed politically, while no efforts are being made to renovate her morally, and that old tyrant, King Alcohol, the worst of slave holders, is permitted to stalk abroad over the State? SILSBY.

VERMONT, May 15, 1867.

Please find enclosed a draft for \$—, \$10 of which is from Dea. S. M.

He is in his 83d year, and earned and received the said \$10 for sawing and splitting wood the past winter for a sick neighbor. He is well and active, was one of the first to engage in the cause of temperance and anti-slavery and is yet a very useful and honored citizen.

Perhaps his example may provoke to good works some other friend of your cause.

RECEIPTS

IN MAY, 1867.

MAINE.

Andover. Cong. Ch., by Rev. W. V. J.	15 00
Bangor. First Cong. Soc.	30 31
Biddeford. First Cong. Ch., bal. to const.	
Rev. N. RICHARDSON, L. M.,	14 00
Bridgeton. Cong. Ch.,	20 00
Center Sidney. J. Spalding \$1.50, Mrs. G.	
Weeks \$1., Miss M. E. S. Soc.,	3 00
Dennysville. Cong. Ch.,	10 00
Industry. Rev. A. R. Plummer,	15 00
Falmouth. First Parish,	40 00
Thomaston. "A Friend,"	10 00
Yarmouth. First Cong. Ch.,	15 00
Wells. Coll. by J. B.,	35 80

NEW HAMPSHIRE.

Claremont. D. M. Ide	1 00
Fitzwilliam. Ebenezer Potter \$10., Mrs. S.	
Potter \$1.,	11 00
Hampton. Cong. Ch. S. S.,	10 00
Hinsdale. Cong. Ch.,	20 00
Lisbon. Mrs. Amos Parker and Friends \$7.	
and b. of C.	7 00
Mount Vernon. Cong. Ch.,	17 00
New Ipswich. F. A. Soc., b. of C.	
Stoddard. Cong. Ch. and Soc.,	20 00
Walpole. M. E. Safford,	1 00
Winchester. Cong. Ch. \$20.73, and Sab.	
Sch. \$12.,	32 73

VERMONT.

Ascutneyville. P. Haskell and W. Newell	
\$5. ea., Rev. M. Kimball \$2., S. Fay \$1.,	13 00
Barnet. "A Friend,"	3 00
Bristol. Cong. Ch.,	25 00
Cambridge. Dea. Solomon Montague,	10 00
Chester. First Cong. Ch.,	21 34
Clarendon. Cong. Ch. \$33.61 to const. DEA.	
F. BUTTON L. M., N. P. Soc.,	34 11
Essex Junction. Sab. Sch. (add'l) bal. to	
const. DEA. HARVEY SPAULDING, L. M.,	50
Fairfax. Marion Southern,	1 00
Gayville. Cong. Ch.,	20 00
Granby. Ashley Appleton \$5., Mrs. N. Appleton	
\$2., G. A. Appleton and A. W. Rice	
\$1. ea., Others \$1.,	10 00

Lyndon. Cong. Ch.,	1 00
Middlebury. Mrs. D. T. Robinson,	10 00
Montpelier. Zenas Wood,	50 00
Newbury. Mrs. F. Farrington,	10 00
New Haven. Cong. Ch. (add'l),	65 00
North Cambridge. John Kinsley,	10 00
Norwich. Cong. Ch.,	23 00
Pomfret. Cong. Ch.,	9 13
Ripton. Rev. C. H. Kent,	5 00
Saint Johnsbury Centre. Cong. Ch.,	10 20
Saint Johnsbury East. L. E. M.,	75
West Halifax. Mrs. Anna Kellogg,	10 50
West Rutland. Luke Ward,	212 00
Woodstock. Cong. Ch.,	61 47

MASSACHUSETTS.

Andover. Box of C.	
Ashburnham. "A Friend," bdl. of C.	
Boston. Brewer Estate, for Orphan Asylum,	
N. C. by Mrs. Perry \$100., — \$5., Mrs.	
Sears \$4., Ann Miller \$3., "A Friend"	
50c., "A Friend" \$10., "A Friend" bdl.	
of C., Mr. Corey bdl. of C.,	122 50
Berkley. Abijah Hathaway,	15 00
Brighton. "A Friend,"	5 00
Brookfield. "A Friend,"	2 00
Cambridgeport. Individuals, by Mrs. J.	
Bridges,	1 50
Chelsea. Rev. J. A. Copp, D.D.,	50 00
Chicopee. Mrs. S. F. S. Brown,	5 00
Conway. David Lyons \$2., F. A. Soc., b.	
of C.,	2 00
Danvers. Maple St. Ch. \$150.75, First Cong.	
Ch. \$96.25,	247 00
Dorchester. E. Holmes,	50 00
Duxbury. Miss A. T. Holmes,	1 00
Essex. First Cong. Ch.,	15 00
Foxboro. Cong. Ch. Sab. Sch. to const.	
Miss C. A. COGSWELL, L. M.,	30 00
Gardner. Asa Richardson,	20 00
Georgetown. First Cong. Ch.,	38 00
Granby. Cong. Ch.,	34 50
Great Barrington. First Cong. Ch. and Sab.	
Sch. to const. DEA. DANIEL W. BECKWITH	
and JUSTIN DEWEY, JR., L. Ms.,	71 28
Greenfield. North Church,	17 06
Greenwich Village. "L. A. P."	2 05
Greenwood. Mrs. P. Stevens,	2 00
Groton. Ladies of First Bapt. Ch., b. of C.	
\$40.,	
Goshen. Mrs. Wm. Tilton,	1 00
Hampshire Co. "An Old Friend,"	500 00
Hanover. First Cong. Ch.,	5 15
Holden. Dea. Cyrus Perry and Mrs. A. P.,	10 00
Hopkinton. Cong. Ch.,	74 28
Housatonic. Mrs. Robert Perry,	10 00
Hubbardston. Otis Ware,	10 00
Luxemburg. Mrs. Wm. Lewis, bdl. of C.	
Lowell. Leonard Kimball,	20 03
Ludlow. "A Friend" \$2., A. F. Sherman	
\$1.,	3 00
Mansfield. Orthodox Cong. Ch.,	20 50
Marlboro'. Ladies,	1 25
Methuen. First Cong. Ch.,	68 97
Middleborough. Central Cong. Ch. \$45.,	
Central Bapt. Ch. \$20.,	65 00
Mill River. Joel Wilcox, deceased, by Me-	
lissa R. Wilcox, for African M.,	232 00
Montague. Ladies' Benev. Soc., b. of C.,	
Natick. Cong. Ch.,	15 53
Nantucket. Ezekiel Hallet,	5 00
Newburyport. Fourth Cong. Ch.,	300 00
North Brookfield. A. W. J.,	50
North Dighton. Mary and Nathan Ide,	10 00
Rockport. John Parsons,	3 00
Rowley. Cong. Ch.,	40 95
Sandwich. Mrs. R. Tobey,	2 00
South Attleboro'. Mrs. Geo. L. Draper 2, b.	
of C.	
South Deerfield. "Good Samaritans" \$97.,	
Sab. Sch. Miss. Soc. \$60., Cong. Ch. and	
Soc. \$43.,	200 00
South Egremont. S. N. Karner,	2 00
South Hadley. First Cong. Ch. \$235.80,	
Teachers and Pupils in Mt. Holyoke Sem.	
\$18.50,	254 30
Southampton. ———	2 00

South Weymouth. Union Ch. \$26.10, Rev. Mr. Terry's Soc. \$17.80,	43 40
South Wilbraham. One b. of C. \$20., Miss E. Stebbins \$1.,	1 00
Springfield. Hampden Co. Am. Miss'n Soc., by R. Burt. Treas., \$60.50; Mittineage Cong. Ch. Sab. Sch. to const. Geo. C. BUELL, L. M., \$42.; North Ch., 4 b. of C. \$240.,	102 50
Stockbridge. Mrs. S. W. Jones,	5 00
Templeton. Cong. Ch. \$61., to const. Mrs. HENRY CHASE and Miss C. A. CHAMBERLIN, L. M.'s, Ladies Charitable Soc. two b. of C., ——— two b. of C.,	61 00
Upton. Cong. Ch. M. C. Coll.,	6 50
Wellfleet. First Cong. Ch.,	56 25
West Gloucester. Ann F. Cole,	3 00
West Newton. Mrs. B. C. C. Parker to const. SHIRLEY ERVING, L. M.,	50 00
Weymouth Landing. Cong. Ch.,	150 00
Williamstown. Williams College, <i>for a Teacher</i> ,	89 70
Woburn. Mrs. T. S. Tilton,	2 00
Worcester. Dea. Richard Ball \$100., Hon. I. Washburn \$100., Miss E. J. Shepard \$1., F. R. Soc. b. of C. \$100., Y. P. B. and S. Circle of Salem St. Ch. b. of C.,	201 00

CONNECTICUT.

Bridgeport. South Cong. Ch. S. S. <i>for a Teacher</i> , to const. S. B. JONES, JR., L. M.,	30 00
Canton Centre. MRS. AZUBAH SHEPHERD to const. REV. CHAS. N. LYMAN, ANSON W. CASE and herself L. M.'s.,	100 00
Clifton. "M. N. M."	10 00
Clinton. "A Friend" to const. Mrs. LUCRETIA HUBBARD, L. M., \$40., N. Stanton \$30.50,	60 50
Collinsville. "A Friend,"	2 00
Greenwich. "A Friend,"	53 80
Hartford. Asylum Hill Cong. Ch. \$410.87, Alford Carleton \$90., to const. AGNES SOPHIA CARLETON, L. M.,	440 87
Harwinton. James and George Burden \$5., H. Wilson \$2.,	7 00
Hotchkissville. Judah Baldwin,	50 00
Jewett City. H. T. Crosby,	2 00
Lebanon. L. Hebard,	1 00
Middletown. "Z." \$10., George Garrison and Mrs. A. Garrison \$1. ea.,	12 00
New Haven. Proceeds of Ladies' Sale of Paintings, donated by a gentleman of New Haven for the Freedmen, by Miss I. E. Uford, \$206.25; Third Cong. Ch. \$120., Centre Ch. (add'l) \$20., <i>for Butler Sch., Hampton, Va.</i> ; Joel Mann \$5., Mrs. O. O. Woodford \$3.,	354 25
North Manchester. J. C. Jr.,	50
Old Saybrook. Geo. Dibble \$5., R. K. Bushnell \$2.,	7 00
Plainfield. Mrs. L. Sharpe and Mrs. L. M. Averil \$1. ea.,	2 00
Prospect. Cong. Ch. \$8.74, B. B. Brown \$4.26,	13 00
Sherman. Cong. Ch. to const. Miss FRANCES M. HOAG, L. M.,	35 00
Terryville. Cong. Sab. Sch. to const. JAMES HUNTER, L. M.,	35 00
West Meriden. E. K. Breckenridge,	5 00
Westport. E. Disbrow \$2., Mr. A. B. Disbrow \$1.,	3 00
Willimantic. Sab. Sch. pkg. of C. "Tenth,"	30 00

RHODE ISLAND.

Providence. Miss. Sab. Sch. of High St. Cong. Ch.,	25 00
--	-------

NEW-YORK.

Albany. "A Friend,"	1000 00
Amsterdam. Ellis Clizbe \$10., A. Scott \$3.,	13 00
Antwerp. "A Friend,"	1 00
Auburn. First Presb. Church,	124 14
Barre Centre. Z. F. Hebard,	2 00
Binghamton. E. Hawley \$100., Mrs. C. Mather \$5.,	105 00
Brooklyn. Mrs. Ellen A. Hulett,	20 00

Bridge Hampton. "Friends" \$53.94, and two b. of C., by L. D. Wright,	53 94
Camillus. I. Wilcox \$30., to const. Miss ORSELIA WHEATON, L. M., S. H. Hinsdell \$15.,	45 00
Cazenovia. "A Friend,"	5 00
Cincinnati. "A few Ladies," b. of C., \$33.70,	70
Chesterstown. J. W. L.,	3 00
Clifton Springs. Miss H. E. Wells,	1 00
Clinton. Mrs. Anne Parmele,	1 00
Coventry. Mrs. J. B. Hoyt, G. D. Phillips, Henry Gilmore and S. A. Beardsley \$5. ea., Phillips & Hoyt \$5., C. N. Smith and Geo. Johnson \$2. ea., 19 Individuals \$1. ea., Others \$9.25,	57 25
Crary's Mills. Cong. Ch. \$7.28, REV. W. W. WARNER \$5., bal. to const. himself L. M.,	12 28
Dansville. Rev. C. A. Hoyt,	5 00
Dryden. R. Purvis \$30. to const. Mrs. M. L. P. KEENY, L. M., First Presb. Ch. \$30., to const. DANIEL BARTHOLOMEW, L. M., Mrs. A. Foster \$10.,	70 00
East Bloomfield. "A few Friends," by Mrs. A. M. Hamlin,	25 00
East Guilford. Presb. Ch.,	13 65
Fairport. Union Coll.,	11 00
Fulton. "A Friend,"	2 00
Genoa. A. T. Waldo,	5 00
Greenpoint. Miss. Soc. of R. D. Sab. Sch. to const. Mrs. WM. V. K. LINSON, L. M.,	30 00
Greenvale. Gideon Frost and James Willets, \$5. ea.,	10 00
Greenville. Miss. M. Hickok,	1 00
Guilford. Jos. Windsor, S. Eggleston and A. Bradbury \$2. ea., 29 Individuals \$1. ea., others \$12.50 to const. REV. EDWARD COPE, L. M.,	47 50
Hagaman's Mills. Sab. Sch. \$5.66, A. J. Hageman \$5.,	10 66
Hannibal. S. W. Brewster,	15 00
Harlem. Cong. Ch.,	632 00
Havanna. J. F. Phelps,	4 00
Hebron. Miss E. C. Hydrum, pkg. of Books.	
Homer. E. M. Crampton to const. Mrs. E. M. CRAMPTON, L. M.,	80 00
Little Rest. C. H.,	50
Lockport. Cong. Ch.,	45 50
Morris. "A Friend" \$20., R. and F. Leonard \$10., Miss J. Franshot \$5., A Friend \$2., Thompson Bemis \$2., 12 Individuals \$1. ea., Others \$2.75,	53 75
Mt. Upton. Coll.,	10 00
Nelson. Federal Dana,	5 00
New Lebanon Centre. C. W. Bacon,	10 00
New York. Mrs. STEPHEN GRIGGS (30 of which to const. herself L. M.) \$60., Ch. of the Puritans \$40.12; 13th St. Presb. Ch., (\$30 of which to const. JAMES F. LESTER, L. M.) \$77.06.; Mrs. W. S. Whitlock \$25., Mrs. M. A. Hawkins \$10., ——— \$20., Thomas Jackson \$1.,	233 18
North Guilford. Presb. Ch.,	28 50
North Pitcher. Zira Smith,	1 25
Nunda. Mrs. H. Ashley, b. of C. \$30.	
Onondaga. Mrs. Royal White,	1 00
Palmyra. By Rev. Samuel Adsit,	7 00
Peterborough. Hon. Gerrit Smith,	100 00
Rosendale. Rev. John H. Bevier,	10 00
Sag Harbor. C. N. Brown, two bags Seed.	
Seneca Falls. "A Friend,"	1 00
Scottsville. Dr. T. Edson,	33 53
South Colton. Cong. Ch.,	2 00
Stafford. E. H. H.,	50
Syracuse. Wm. M. Clarke,	50 00
Union Mills. Coll. by Mrs. E. Hackett,	11 60
Union Valley. Rev. S. Carver,	100 00
Versailles. T. J. K.,	25
Waverly. Sluman Follett,	5 00
West Town. Miss Ellen Hill,	5 00
York. Mrs. Paul Goddard,	5 00

NEW JERSEY.

Boonton. "Snow Flake,"	5 00
Freehold. D. D. Baird,	1 00
Hoboken. First Presb. S. S. b. of Books,	

Montclair. Chas. P. Baldwin,	200 00
New Brunswick. I. P. Langdon,	10 00
Paterson. First Cong. Ch. Sab. Sch.,	30 00

PENNSYLVANIA.

Athens. Ladies, b. of C.	
Blossburg. Rev. P. Peregrine \$6., Jacob Jones \$6., John Hughes \$4.,	16 00
Ebensburgh. Cong. Sab. Sch., bal. to const.	
JOHN WILLIAMS and C.T. ROBERTS, L.M.'s,	43 25
Meadville. W. F. Clark,	5 00
Mercer. William Alexander,	10 00
Mt. Jackson. Estate of Ann W. Wright,	
by S. D. Clarke, Ex.,	40 00
New Castle. Aid Soc.,	50 00
North East. M. M. Kingsbury,	5 00
Philadelphia. Central Cong. Ch., (of which \$100. from Theo. Bliss, \$90. from Dea. James Smith) to const. Rev. EDWARD HAWES, REV. FRANK RUSSELL, JAMES SMITH, J.B. SHEPPARD, JOHN EDMANDS, E. P. BATES, PLINY FISH and ELIPHALET ROBERTS, L. M.'s, \$263.77, "Friends," by S. H. C. \$10.,	273 77
Pottstown. Geo. Wanger \$5.50, H. P. 50c.,	6 00

VIRGINIA.

Providence. Freedmen, Coll.,	21 50
------------------------------	-------

WEST VIRGINIA.

Ohio Co. "A Few Friends," b. of Providions, \$23.,	
--	--

NORTH CAROLINA.

Wilmington. Colored People, by Rev. S. S. A.,	17 00
---	-------

OHIO.

Ashtabula. "A Friend,"	5 00
Avon. "A Few Friends," by H. Lewis,	20 00
Brecksville. Carey Oakes,	5 00
Brighton. Estate of A. Kingsbury \$96., by D. B. Hurlburt, Mrs. L. A. Strong \$5.,	101 00
Bronson. Jas. Hagaman, John Hagaman and T. Hagaman \$5. ea., G. B. Hagaman \$4.10, Mrs. Haynes and Dea. F. Upson \$1. ea., Others \$1.90,	23 00
Cardington. W. C. Nichols and Mrs. A. H. Shunk \$5. ea., S. W. C. 50c.,	10 50
Castalia. John Prentice,	3 00
Cincinnati. Estate of A. P. Tipton, by Jos. F. Larkin, Administrator,	2000 00
Cleveland. Sab. Sch., by Mrs. Chittenden \$12.67, E. M. McC. 50c.,	13 17
Dayton. Mrs. Jane Stevenson,	5 00
Deersville. C. D.,	50
Greensburgh. Wm. A. Bascom and Mrs. H. B. Harrington \$5. ea.,	10 00
Greenwich Station. Wm. M. Mead,	10 00
Oberlin. Mrs. Eunice Morse,	5 00
Perryville. Miss E. E. Coulter \$2., Friends, b. of C.,	2 00
Ruggles. Cong. Sab. Sch.,	13 09
Sandusky. First Cong. Ch.,	23 00
Saybrook. Mrs. S. G. S. Bostwick,	1 00
Springfield. Mrs. J. D. Nichols,	1 50
Tallmadge. Mrs. Polly Upson and D. A. Upson \$15. ea., J. W. Upson and F. W. Upson \$5. ea., Dea. H. A. Sackett \$3., J. E. Baldwin \$2.50, Elmore Cruthers \$2., A. H. Coe \$1., to const. Mrs. ALDEN GAGE and Dea. H. A. SACKETT, L. M.'s,	48 50
Tontogany. Friends, b. of C.	
Townsend Station. A. D.,	50
West Andover. "A Friend" \$3., T. Creery S. E. Searle, J. Carpenter, Mrs. M. Bates and Mrs. S. Coleman \$2. ea., W. W. Hopkins \$1.50, 7 Individuals \$1 ea., Others \$3.50,	25 00
Windham. "A Friend,"	40 00
York. "Friends," by Miss. P. Gardner,	20 00

INDIANA.

Orland. W. P.,	50
----------------	----

ILLINOIS.

Geneseo. Rev. J. T. Pierce,	5 00
Geneva. "A Friend,"	20 00
Delavan. Estate of Mrs. Elizabeth F. Viall, by John Viall, Ex. \$254., Mrs. M. Nichols \$1.25, T. Goodwin, Mrs. C. Dillon, P. F. Johnson, John Viall, Mrs. C. Nichols, Mrs. Fuller and Wm Trollope \$1. ea., Others \$1.75.	264 00
Normal. M. Embree,	1 00
Princeville. Rev. Chas. Cutter, M. D. \$10., A. Fast and J. D. Edwards \$1 ea.,	12 00
Union Grove. C. Little,	5 25

TENNESSEE.

Chattanooga. Individuals, by E. O. T.,	1 50
--	------

MICHIGAN.

Adrian. C. D. C.,	25
Benzonia. Cong. Ch.,	12 00
Flint. Coll. St. Paul's Ch. (Episcopal),	36 00
Forest Hill. J. N. Robinson,	1 00
Gilead. Miss Cornelia E. Harris,	80
Hillsdale. Union Dime Soc.,	53 00
Kalamazoo. Mrs. A. M.,	50
Laphamville. Coll. by Rev. I. Barker,	5 00
Leland. Rev. Geo. Thompson,	1 25
Lodi. "A Friend" (\$30. of which to const. Rev. W. E. CALDWELL, L. M.,)	100 00
Novi. C. L. G.,	50
Romeo. H. T.,	25
St. Clair. Mrs. B. Bissell,	10 00
Tecumseh. "A Friend,"	55

WISCONSIN.

Baraboo. First Cong. Ch.,	10 00
Kenosha. First Cong. Ch. \$5., Miss H. E. Keep \$1.,	6 00
Racine. Rev. James Kilbourn,	3 00
Lancaster. J. B.,	50
Hartford. "Sarah,"	15 00

IOWA.

Hillsborough. John W. Hammond,	5 00
Danville. "A Friend,"	2 00
Pleasant Grove. Rev. Thomas W. Evans \$18., Welsh Ch. on Flint Creek \$12., to const. Mrs. SARAH E. EVANS, L. M.,	30 00
Tabor. Cong. Ch.,	117 00
—— "Signature."	10 00

MINNESOTA.

Minneapolis. Plymouth Cong. Ch.,	27 13
----------------------------------	-------

NEBRASKA TERRITORY.

Nebraska City. Colored Sab. Sch., by L. N. B.,	3 00
--	------

CALIFORNIA.

Grass Valley. Cong. Ch.,	8 11
Oakland. First Cong. Ch.,	6 89
San Francisco. A. A. Bancroft to const. Mrs. HANNAH S. BISSELL, Mrs. MARGARETTA E. HOOPER, REV. J. A. BENTON, M. C. BRIGGS, D.D., REV. J. B. HILL, REV. E. C. BISSELL and Mrs. JULIA B. BOYLE, L.M.'s,	230 00

OREGON.

Astoria. S. S., by Rev. D. B. G.,	4 30
-----------------------------------	------

—— "A mite for the poor,"	1 80
—— "A Friend," 100 Singing Books \$50.	
—— H. G. Jr.	25

Received by the A.M.A. and W.F.A.C., Cinn., O.
(\$1660.34)

VIRGINIA.

Charleston. Elijah Nichols,	1 00
-----------------------------	------

ALABAMA.

At' ers. Colored People,	8 50
OHIO.	
Alexandria. Mrs. J. K. Bourne,	10 00
Ashley. R. A. Levering,	6 00
Cleves. J. M. Runyan and C. Anderson \$5,	22 00
ea., Coll. \$12.	
East Toledo. Bapt. Ch. Miss Delia Curtis	
\$10. E. Tassit \$5., Capt. Miner \$2., 9 Indi-	
viduals \$1. ea., Others \$1.15,	27 15
Franklin. W. Smith \$5., Rev. J. W. Allen	
\$1., Mrs. A. Beebe \$2.	10 00
Lebanon. Mon. Family Concert \$6.75, Nor-	
mal School \$1.50	11 25
Lockland & Vicinity. H. J. Appleton, J. B.	
Bell, C. P. Evans, B. F. Parker, G. G. Pal-	
mer, L. Whitlock, Thomas, Fox L. M. Miller	
and E. P. Allen \$5 ea., Mrs. Winchell, Mrs.	
Taugeman and James Shepherd \$3. ea.,	
Others \$5.40.,	59 40
Monroe. U. P. Ch. \$12., S. W. Stewart \$5.,	
Others \$8.	25 00
New Haven. W. H. Scott and W. H. Bart-	
lett \$5 ea., Others \$6.	16 00
New Richmond. Thomas Donaldson \$5.	
Others \$10.	15 00
Port Huron. J. B. Botsford \$10., A. Fish, J.	
W. Lanoury, Jno. Hibbard and O. D. Cong-	
er \$5. ea., J. D. Whitney \$2., R. C. Farr,	
James Haynes and W. F. Mitchell \$3. ea.,	
W. H. Brooks \$1.	40 00
Sylvania. Cong. Ch., Mrs. Candee \$5., W.	
H. Hullery and A. Prentiss \$2. ea., 7 Indi-	
viduals \$1. ea.	16 00
Troy. Rev. M. G. Grosvenor to const. Mrs.	
H. D. Grosvenor, L. M.	30 00
Twinsburg. Ladies Aid Soc.	10 00
Winchester. By Butterfield and Co.	16 50
Collamer. Cong. Ch. \$138.53, and Union-	
ville Cong. Ch. 12.13, included in footing	
of receipts for March, but the towns not	
specified.	

INDIANA.

Florence. Geo. Heastie	25 00
Indianapolis. D. Macy \$25., J. S. Newman	
and Samuel Hannah \$5 ea.,	25 00

TENNESSEE.

Chattanooga. Colored People	22 75
Clarksville. " "	18 20
Gallatin. " "	6 25
Memphis. " "	364 14
Nashville. " "	24 65
Shelbyville. " "	20 00

MICHIGAN.

Armada. Cong. S. S.	3 00
Charlotte. W. B. Williams \$2.50 H. Perkins	
\$2., E. C. King and A. F. Thompson \$1. ea.,	
Miss M. C. 50c.	7 00
Detroit. J. Nail, Jr.	5 00
La Salle. " "	2 45
Olivet. Prof. Moore's Bible Class	25 00
Romeo. Mr. and Mrs. Dr. Andrews \$15, Mrs.	
B. Clark \$15, Mrs. T. S. Clark \$10, Hugh	
Grey and Mrs. Loud \$5 ea., E. C. Freeman	
\$3., Jonas Crissman and J. Benjamin \$2	
ea., G. Loud, W. H. Poole, D. J. Poor and	
Mr. Miller \$1. ea., Others \$1.25,	62 25
St Clair. Cong. Ch., Chas. F. Moore \$10.,	
W. Grace and Mrs. Bissell \$5, ea, John S.	
and Mrs. L. H. Woodruff \$1. ea.,	22 00
Vienna. Presb. Ch.,	20 85

GREAT BRITAIN.

By W. F. A. C. £100.	664 00
----------------------	--------

Received at the Chicago Office.

(\$2,243.73)

OHIO.

Brownhelm. H. A. and O. H. Perry,	10 00
Oberlin. Fay Hopkins,	2 00

INDIANA.

Greencastle. A. F.,	60
---------------------	----

ILLINOIS.

Batavia. Cong. Ch. b. of Books \$20.,	
Champaign. Cong. Ch.,	29 25
Chicago. First Cong. Ch. \$357.91, Taber-	
nacle Ch. \$9.27,	367 18
Dover. Cong. Ch.,	28 15
Galesburg. First Cong. Ch., b. of C., \$65.	
Hennepin. James Adams,	10 00
Kewanee. Cong. Ch.,	50 00
Lisbon. " for Foreign M.,	33 25
Lyndon. " "	11 20
Lyonsville. " "	15 25
Morrison. " "	14 00
Newark. " b. of Books and C. \$30.	
Ottawa. " \$57.18.	
Payson. " "	55 50
Peoria. " "	234 10
Princeton. " "	75 00
Rockton. " "	7 00
Shirland. " "	2 00

MICHIGAN.

Battle Creek. Bapt. Ch.,	21 70
Dorr. Cong. Ch.,	10 00
Hopkins. " "	34 25
Houghton. S. M. Mabbs,	5 00
Kalamazoo. Bird's Nest Bank \$30. to const.	
HENRY MONTAGUE, L.M., "A Friend" \$2.,	32 00
Keeler. Union Coll.,	22 00
Leroy. Mr. and Mrs. Bevere,	50 00
Portland. Union Coll.,	48 00
Sebewa. Citizens,	10 00

WISCONSIN.

Beloit. First Cong. Ch. \$29.50 and b. of	
Books and C. \$50., Coll. Miss. Soc. \$7.,	
"A Friend" \$5.,	41 50
Brookfield Center. Cong. Ch.,	5 00
Columbus. " "	25 00
Delavan. " "	50 00
Lodi. " b. of C. \$82.90.	
Plymouth. " "	32 25
Watertown. Cong. Ch. \$19.48, H. B. 50c.,	19 98
Whitewater. " "	54 50
Wauwatosa. " "	109 50

IOWA

Cincinnati. L. R. Holbrook,	2 00
Lyons. Cong. Ch.,	25 00
Plymouth. " "	22 25

MISSISSIPPI.

Collections from Freedmen, by	
Rev. J. P. Bradwell,	505 45

TEXAS.

Collections from Freedmen, by	
D. T. Allen,	183 07
Total,	\$16,689.79

W. E. WHITING,
Asst. Treas.

SPECIFIC RECEIPTS AND EXPENDITURES
TO MAY 1, 1867.

In addition to receipts for general expenditures, acknowledged monthly, the Association has received specific contributions for lands, sites for schools, school buildings, &c. at the South, (not including support of teachers,) amounting to \$37,323.18, of which \$24,000 was from the Trustees of the Avery Fund. These contributions have all been expended or invested by special direction of the contributors.